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Visions and Dream.

We are ever visions seeing,
We are ever dreaming dreams,
As we watch the shadows fleeing,
As we stand by running streams.
Shadows show us sin and sorrow
Presently shall flee away,
Rivers as they run remind us
Mercies last from day to day.
Things we see are ever turning,
Into things that are unseen;
And our hearts are ever yearning
Further faith and hope to glean.
And these visions we may cherish,
For we learn from Holy Writ,
Without visions people perish,
And by visions life is lit.
If, as children we are singing,
Happy in life's early gleams,
We shall find our old age bringing,
Still more happy sunset dreams.
—THE CHURCHMAN.

Our Worship.

"Worship God," said the angel to St. John. "The hour cometh and now is, when the true worshipers shall worship the Father in the spirit and in truth, for the Father seeketh such to worship Him," said Jesus.

I. God, the Father, is the object of worship—not man, not angel, not saints in glory. Worship God.

II. How? By God's own rule, in spirit and in truth. Your spirit or soul, is to be in the worship. Think of God, of his holiness, righteousness, love and truth. Let thy spirit worship.

And see, too, that your worship have an expression suitable to your spirit of worship. Do not be a dumb worshiper if God has given you a tongue to speak. There ought to be a form of the spirit in worship. Otherwise worship is not manifest. In this world of spirit and body the spirit of worship must have a body to be true worship. The man who sits still like a stump, is dumb as a brute, and shows no interest in worship, is an irreverent and ungodly man. Bow before the Lord your God, and worship in spirit and in truth.

III. Notice some of the characteristics of a true and spiritual worship.

1. It is regular. God's days and nights, weeks, months and years are regular. God's day comes regularly. Adopt God's law and worship regularly. Remember God's day for worship. Enter into his courts and bow before him. Take not the Lord's day for your own pleasure, it is the Lord's, and occurs every seventh day. Try to be regular in the worship of God Almighty.

2. Be reverent. Do not rush into God's presence as the unthinking horse into battle. We begin our worship in the name of the triune God to be reminded that we are in the presence of the All-seeing One, the great Searcher of hearts. If you are believingly reverent, say *amen*, and show that we know where you are, and what you are there for. Be reverent as you enter God's house, while you are there, and as you go out.

I wish you would not be in such a hurry to leave your pew and get out of the door after the *amen* of the benediction.

There is no need that you should have your hat in your hand, no need that you should have your great coat on your shoulder; nor yet that, at the moment the last syllable is pronounced, doors should fly open, as though you were in a purgatory and needed to hasten out. You are in your Heavenly Father's House, don't hasten away like unruly and ill-mannered children. It would be well if there were a moment's silence after the *amen*, a silent pause, indicative of a thoughtful reverence and devout gratitude to God for his benediction of peace.

Then worship ought to be intelligent. Otherwise it cannot be true worship of intelligent beings. This rules out prayers in an unknown tongue, preaching in language the people can not understand, singing that can not be understood by the hearers.

It ought to be universal. This rules out a worship by proxy, the preacher and the choir doing all the service, and the congregation sitting in passive attitude. Let all the people praise Thee, O God, let all people praise Thee. God wants all to worship Him.

One day of the seven God calls to us. When He gives the ability let us gather together in His Courts on that day, and worship the Father of our spirits, the holy Lord God Almighty, who was, and is, and is to come. And so let us worship in spirit and in truth, for such the Father seeketh to worship Him.
Ashland, O., Nov. 2nd.

Brother Wampler in the field.

On the 16th of the ninth month, I left my home and family en route for Warriors Mark, Pa., to hold a series of meetings. I went via Pittsburgh, Mason town, Uniontown, and Greensburg, to Indiana County, where I preached on Saturday night and Sabbath. On Monday morning, took the train at Indiana, for Tyrone, and from thence to Warriors Mark. Arrived in time for service on the evening of the 21st. Continued the meeting until the evening of October 2nd. Taking into consideration the opposition of some of the German Baptists, the meetings were well attended, and a good interest manifested. Three made the good confession and were buried with Christ in baptism, and arose to walk in newness of life. The baptismal scene was the most solemn and impressive I ever witnessed. I have attended funerals where fewer tears were shed. Those who were baptized were young persons. Little Grace was 11 years and 18 days old. May God's choice blessing rest upon the young sisters, that they may grow up into Christ, their living head, in all things and thus be useful in this life in winning others to Christ, and finally receive a crown of life at God's right hand. I tender my thanks to the membership of the Warriors Mark congregation for their hospitality and christian com-

munion, and fellowship while among them, and also, for the substantial aid rendered by them. May the God of all grace give unto them a hundred fold in this life, and in the world to come eternal life.

On my way home I stopped in the Manor Congregation and preached two sermons in the Manor school house. I arrived home on the sixth of October, and found all well for which I felt to thank the Lord.

On my journey I had the pleasure of forming the acquaintance of Bro. John Sterling and family, and also of Elder Henry Wise, of Greene County, Pa. Brother James Murray from Greene County, with whom I had formerly met, was also present at Brother Sterlings. In the evening we all met in the new Meeting house in Masontown and heard Elder S. H. Bashor deliver one of his soul stirring sermons. After services went to Elder A. J. Sterlings, where I enjoyed the Christian Communion of the family, and Elder Bashor.

On the 13th of October, I took the train for Tylersburg, Clarion Co., Pa. Commenced a meeting same evening in the M. E. Church near Tylersburg. On account of the inclemency of the weather, and some other hindrances the meetings were not very largely attended. However, an apparent good interest was manifested. No immediate result by adding members, yet I hope some crumbs of the bread of life have been strewn that will be gathered in the near future. The membership in the Clarion Congregation are active, lively, working Christians. I had my home in the family of Old Sister Cornish, and Brother Zellers, but visited other members and friends and formed associations that I shall long remember. I pray God may bless all for their hospitality, and aid afforded me while in the Clarion Congregation; and may the time not be far distant when many shall be added to the number of the disciples, there.

In conclusion I tender my humble thanks to all, and now may the God of all grace bless and finally save us all through him who died to save us; and if we meet no more on earth may we meet in heaven with those who shall wear white robes and with them be clothed upon with our house which Jesus has gone to prepare for all his dear children.

J. B. WAMPLER.

Blanco, Pa., Nov. 2nd, 1885.

Notes of Song.

On Oct. 3rd I arrived at North Manchester, Ind. I held praise meetings with the Brethren of that place nightly until the 8th. On the 9th went to Bunker Hill, where brother J. W. Fitzgerald was preaching the Word. On the 10th was their communion, which was attended by a large crowd of spectators to admit of following the divine pattern in the observance of the ordinances. Brethren, it is impossible to de-

rive the full benefit afforded by these solemn feasts, when observed in the midst of a mixed multitude. How can we keep our minds concentrated on holy things when there is a constant confusion among the lookers on, and some one must call their attention to their misconduct several times during the exercises? Shall we soon progress in the right direction in this particular? Is not the example our Savior set worthy of imitation? He and the apostles only were present on that eventful night.

I noticed one thing which was to me very peculiar. When the members were all seated at the tables and no room left, an invitation was given to "all those of like precious faith" to come and engage in the services with us. It seems to me, if we really desire Christians of other denominations to commune with us, it should be so stated before any have taken seats at the tables, and this show that we mean what we say.

On the 14th, I landed at Milford and began work which was participated in by singers of the various churches. Bro. H. R. Holsinger appeared on the 22nd, and was invited to preach to us, which he did from Paul's "This one thing I do," etc. We all relished the change and were instructed by the brother's discourse. I do not wonder that Bro. H. likes to preach, it goes so easy for him.

My wife came to my assistance on the 24th.

The interest increased until the last meeting on the 30th.

We are now in the Indian Creek church, but dark nights, rain and mud hinder successful work.

All the churches I visited are using the hymnody as the book of worship.

Those churches in northern Ind. and Mich. wishing our services and not having arranged with us, can do so by addressing me at Elkhart, Ind.

J. C. EWING.

Fifteen families of Mennonites, numbering sixty-four persons from Asiatic Russia arrived with the steamer Elbe, at Castle Garden on September 5. They had been on their journey about four months. Under date Sept. 7.

In carrying on the Hebrew-Christian work in New York city, the Rev. Mr. Freshman, during the month of September, succeeded in placing four young men, converted Hebrews, in seminaries to be prepared for the Christian ministry.

There are in all Germany about 5,400,000 children belonging to parents of the evangelical faith. Of all these children only 200,000 are in attendance upon Sunday-school arranged according to the American methods, thought doubtless nearly all receive some sort of moral or religious instruction in the week-day school.

Treat your enemies as if they would some time or other be your friends.

Religious World.

The Lutheran church in Russia, mostly German, numbers 457 parishes, 1,000 churches with 2,600,000 souls. St. Petersburg has 14 Lutheran churches.

The State Sunday School Convention of Pennsylvania met at Sunbury, commencing on Tuesday evening, Oct. 20th, and continued through Wednesday and Thursday.

For the past fifteen years the average yearly increase of the Presbyterian Church has been within a small fraction of three per cent., and of the Sabbath-school enrollment over four per cent.

On a recent Sunday, Mr. Watkins, a missionary in South Africa, baptized 54 adults, all converted from heathenism during the year, and also 31 children. At the same time he married seven couples.

The three Lutheran chapels erected during the past summer in the suburbs of Reading, Pa., by Trinity Church for mission school purposes have been completed and were recently dedicated. They are named respectively Faith Chapel, Hope Chapel, and Peace Chapel.

Mr. Spurgeon is a Baptist, but he insisted upon having D. M. Taylor, of the Broadway Tabernacle, who attended a communion service in the Metropolitan Tabernacle while in London recently, sit with him upon the platform and offer the prayer for the consecration of the wine.

The fee paid to the Pope for the dispensation allowing the marriage of Prince Waldemar, of Denmark, and Princess Marie, of Orleans, is said to have been \$25,000. Whereupon the *Evening News* remarks: "The Pope after this should turn lawyer and practice in Philadelphia."

All the Wesleyan Methodist ministers in London vacated their pulpits on a recent Sunday, in order that the local preachers might have an opportunity to address the congregations, and the number of laymen who discoursed was estimated at not less than 275.

A late decision by a civil court in Pennsylvania attracts attention. It was delivered by Judge Mehard, and is to the effect that the Bible is not a sectarian book, and may be legally read in the public school. The decision makes against the Roman Catholics, and they have appealed to the Supreme Court. It is a wholesome opinion from a civil court.

A Supt. of Cleveland, Ohio, detains the teachers of his school for fifteen minutes after the session, to engage in "a little prayer-meeting." Those teachers know wherein their strength lies, and it must be encouraging to hear them wrestle in prayer with the God of Jacob for blessing on their work as well as on their scholars. And it is gratifying to learn from that school that a goodly number of the pupils have been converted and united with the Church.